

Foundational Virtues for Community

The Canadian Maritain Association

Session: The Bases of Ethical Theory

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INTRODUCTION

Recently, philosophers have been returning to a reconsideration of the value of human virtues. Serious academic writers such as Alasdair MacIntyre in *After Virtue*, ask us to reflect again on Aristotle's theory of the place of virtue in building up human community.¹ In a more popular medium, Michael Novak's "Virtue and the City" in the ¹⁹⁹⁴ May edition of *Crisis*, Ken Woodward's "What is Virtue?" in the June 13 edition of *Newsweek*, and William Bennett's best seller *The Book of Virtues* consider the place of traditional virtues in contemporary American life.²

In this context of a renewed interest in the practical role of virtues, I took part last fall in a meeting of the International Communal Studies Association, a professional organization with primarily 19th century Protestant utopian and 20th century secular or broadly religious utopian roots. My participation consisted in elaborating specific virtues which have been identified by the Roman Catholic tradition as important to communities of persons who share a common life because these articulations were relatively unknown to those Protestant and secular theorists

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present at the International Communal Studies Association Conference. The paper being presented today at the Canadian Maritain Association, a very different kind of audience which is likely very familiar with the history of virtue theory in the Catholic tradition, is a revised version of the original paper. ^{This paper article} It will focus on those virtues ^{which have been} considered essential for three different kinds of community which I identify as: Human Community, Christian Community, and Roman Catholic Religious Community. In addition, my analysis will introduce two stages of development in the identification of specific virtues relative to each kind of community: ¹⁾ early historical articulation of a cluster of virtues within a level, and the ²⁾ subsequent development of the cluster in twentieth century Catholic thought. Finally, it will briefly raise questions about the interpenetration of the virtues as distinguished by the different kinds of communities and different historical phases in the development of understanding of the importance of particular virtues. My analysis incorporates material from philosophy, theology, and ecclesiology in its description of particular virtues associated with the three kinds of communities. ^{I in the} ~~A chart provided~~ ^{conclusion} ~~as an appendix to this presentation~~ ^(p.17) may serve as an aid in following the elaboration which is primarily descriptive, rather than critical or evaluative in its intent. ^{The purpose of this}

^{elaboration is to provide a framework within which}
^{discussion of the relation of specific virtues to the}
^{practical development of different kinds of community}
^{may occur. Further work needs to be done in the}
^{area of conflict between rival virtues}
^{in individuals or}
^{communities.}
Structure of presentation
^{an explanation concerning the}
^{way}
^{"so-called"}
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~~To begin, I would like to explain how each of the levels of community is delineated. The~~
^{To begin,}

first kind, or human community, ~~will~~ refer to communities of persons of good will without regard to any particular denominational identification. Human communities can be found in

many forms: families, worker solidarities, civil communities, national communities, international communities, and world community.³

The second kind, or Christian community, will refer to all Baptised Christians. Within this broader category of Christian community there are smaller Christian communities based in different Christian denominations, Church parishes, particular lay movements, communities of prayer and worship, and so forth. In this ~~presentation~~ ^{article}, when I speak of Christian community, ~~I will be generally describing~~ ^{imply} the Roman Catholic expression of Christian community with analogical application to other forms of Christian communities.

The third kind or, Catholic Religious community, will refer to a specific community whose existence has been officially sanctioned through Canon Law of the Roman Catholic Church and the Sacred Congregation for Religious and whose members have been confirmed through public vow and properly constituted authority. Members of this kind of community ^{generally} share a common life of meals, prayer, recreation, and apostolate; live in a common house; and are guided by a common authority.

It is important to note that these three kinds of communities interweave with one another, penetrate one another, build in relation to one another, and depend upon one another. We can think of these three kinds of community as having a double kind of "nesting" relationship in which virtues of human community are foundational for virtues of Christian community which are foundational for Religious community; and at the same time, the "nesting" may be inverted so that ^{in a different sense} ~~spiritually speaking~~, Religious Community may be foundational for Christian community which may be foundational for Human Community.

about the virtues of the human person? identifying virtues, building communities, and virtues; 4

In addition, ^{some to} a set of general presuppositions for this paper are drawn from the work of Thomas Aquinas, George Klubertanz, Romanus Cessario, Jacques Maritain, Karol Wojtyla, M.A. Krapiec, Bernard Lonergan, and Edith Stein among others. These presuppositions may be summarized as follows: members in all three kinds of community need to be capable of freely chosen actions based on intelligent judgments.⁴ Furthermore, members of communities act together for common goals, and they interact with one another. Their actions take place in the context of the stirring of human emotions in the psyche and the deeper release of the passions within the soul.⁵ If freely chosen acts are repeated, they become habits, and if based on true judgments, they may become good habits. If good habits are repeated, and become part of character of a person, they are then identified as virtues.⁶ (The Catechism, recently published, summarizes ^{some to} these presuppositions as follows: "[a] virtue is an habitual and firm disposition to do the good."⁷)

may include # 6.

In Roman Catholic understanding, the acquiring of different virtues through education, practice, and perseverance needs the infusion of Divine Grace to be fully effective.⁸ While grace, as a free gift of God is available to all, it is believed to be especially present in the Sacraments of the Church through which the human person encounters the Divine Person of Jesus Christ through the action of the Holy Spirit.⁹ So regular participation in the Sacraments should aid a person to lead a more virtuous life in the different communities to which he or she belongs. In this ^{understudy} ~~way~~ ^a philosophical approach to the ~~the~~ virtues ^{we} ~~we~~ ^{need to be situated within a broader theological and ecclesiological context.}

We will now consider in more detail specific virtues associated with the three different kinds of community mentioned above, beginning with human community, moving to Christian community, and ending with Religious community.¹⁰ ^{delete}

HUMAN COMMUNITY

Plato, in *The Republic*, identified four main virtues as foundational to human community: temperance, courage, wisdom, and justice. These virtues, known as the "natural or cardinal virtues" were incorporated into subsequent philosophical systems.¹¹ *1 keep! - adding his model virtues person* These virtues focused on developing a right ordering of the passions, the will, and the intellect through study and practice. As is well known, Plato elaborated a utopian structure within which he believed these virtues could be most perfectly fostered.

Aristotle, in the *Nicomachean Ethics* expanded the number and range of virtues to include others such as magnanimity, friendship, and so forth.¹² His classical definition of virtue focused on an individual's habitual capacity to choose a mean relative to the self such as a man of practical wisdom would choose.¹³ Aristotle also considered the place of virtues not in utopian communities, but instead, in general society and in the family.

Both Plato and Aristotle believed that with a good context for habitual actions, human beings could learn how to build human community. Through the writings of St. Thomas Aquinas, this ancient Greek approach to virtue became central to Catholic teaching.¹⁴ The virtue of ^{practical} wisdom is rendered as prudence, or the use of right reason, proceeding from conscience, and issuing in action. Justice is the constant and firm will to give others their due. Fortitude, or consistent courage, is the virtue that "ensures firmness in difficulties and constancy in pursuit of the good... (And) temperance is the moral virtue that moderates the attraction of pleasures and provides balance in the use of created goods."¹⁵

Jacques Maritain, in *The Person and the Common Good*, integrates the basic Thomistic position with what is known as "the existentialist tradition." Here, the separate virtues practised

by individuals are understood to be subsumed under a more central virtue which is currently identified as promoting the development of the person.¹⁶ In Maritain's view there is a constant communication back and forth ^{between} the development of each of the human persons in a community with the good of the community itself. So building the common good tends towards the existential fulfilment of each of the persons in the community.

Karol Wojtyla in *The Acting Person* describes action in a community as "intersubjectivity by participation" with a primary emphasis on building up the common good by acts of persons.¹⁷ He identifies a "personalistic" value of actions in community which has a twofold aspect: it reveals the person who acts in particular ways; at the same time, the person acting may be fulfilled through his or her acts. This emphasis on the development of the human person is central to all twentieth Catholic social teaching about human communities.

Another contemporary philosopher M.A. Krapiec, in *I-Man*, has expressed this dual aspect of personal actions in this way:

Community therefore is a gathering, a 'bond' of categorical relations, binding human persons so that they can develop, in the most possible, comprehensive manner, the dynamism of their personality (not every individual in all respects but different individuals in various respects), for the purpose of fulfilling the common good of every human person.¹⁸

In *The Acting Person* Karol Wojtyla describes nuanced attitudes or dispositions which, if acted upon, become bad habits or even vices capable of leading to the loss of human community for the individual and even undermining community life for others. In particular Wojtyla cites: attitudes of excessive individualism which perceives that everything in the community should be subordinated to the desire of the individual, anti-individualism which unconditionally subordinates the individual to the community, a quasi-subjectiveness in which

the community falsely becomes a single acting subject instead of the persons acting within it, a servile conformism in which the individual evades healthy expressions of opposition by conforming to the will of others, and a noninvolvement, or withdrawal from genuine participation in community life.¹⁹ In addition, to these personal attitudes, *Gaudium et Spes* also notes the effect of contemporary industrialization, urbanization, mass media, and emigration on the "traditional structure of local communities" which are struggling to exist under the dynamic changing world.²⁰

However, new tendencies within the human being that help to foster the building of authentic human community are also becoming more evident. Edith Stein and Nel Hoddings have emphasized the development of empathy, or the capacity to cognitively grasp a different person's perspective and the genuine response of concern or care to the suffering of another.²¹ In addition, Wojtyla adds that contemporary men and women manifest a disposition for genuine commitment to participation; solidarity in acting "together with others" for the common good; finding fulfilment in complementing others; constructive opposition in building the common good; engaging in dynamic dialogue; participating in the "very humanness of others;" and practising the commandment of love.²² These contemporary dispositions are now included in the category of good habits leading to virtues foundational for building human community.

CHRISTIAN COMMUNITY

Lumen Gentium a formative document of the Second Vatican Council emphasizes that Christians are called to be a "People of God" as a living covenanted community. This call is understood in the Catholic Church to be related in a specific way to each Divine Person in the Trinity: Father²³, Son²⁴ and Holy Spirit.²⁵ In addition, the Trinity is a Communion of Divine Persons in a union of Divine Love. Recent Catholic teaching has stated that Christian communities of persons reflect as communities a likeness of the communitarian dynamics of the Holy Trinity itself.²⁶ Indeed, there is often a prescription to work towards having various Christian communities reflect more perfectly this Divine Community of Love.²⁷

Within this understanding of being created in the likeness of God, a Christian vocation itself becomes a vocation to some kind of community life.²⁸ There are many different kinds of Christian communities, one model of which can be found in the Church itself because it is both a visible organization and a spiritual community.²⁹ Indeed, as Karol Wojtyla expressed it:

the Church is more than a community (*communitas*), -it possess the nature of a communion (*communio*) in which, by means of mutual services, in different ways and in various relations, 'that sincere giving of himself' takes place in which man can fully discover himself. Thus conceived, the *communio* constitutes their common and reciprocal membership of the Mystical Body of Christ, in which all are members of one another.³⁰

The ultimate model for the sincere gift of self is found in Jesus Christ who in the Sacrifice of the Cross gave himself without reserve for the Church, his bride, in union with the will of the Father.³¹ The Church has a universal and Catholic dimension as well as an intimate familial dimension.³² We could say that the Church has a vertical dimension in its Communion with God and a horizontal dimension in its communion among the people of God.³³ (a transcendental)

Those virtues traditionally considered foundational to Christian Community are Faith, Hope and Charity, identified by St. Thomas Aquinas as the Theological Virtues.³⁴ Faith is understood to be a certain belief about God, who is unseen; hope to be a certain expectation about eternal life and the Kingdom of Heaven, which are not yet possessed; and charity to be those acts of perfect love which direct us to our ultimate end, or union with God through love of our neighbour.³⁵ St. Thomas further claims that "charity is the mother and root of all the virtues."³⁶ Charity, or self-gift in authentic Christian love, has the particular feature of bringing a union with the beloved in the act which is expressed by the virtue.³⁷ In this way, acts of charity build the foundation of Christian community.³⁸

In addition more recently John Paul II has emphasized the importance for Christian community of the practice of forgiveness. Just as grace infuses self-giving with charity, so it also infuses forgiveness with genuine renewal in relationships.³⁹ Given the many difficulties that flow from trying to build community among persons who suffer in from woundedness of background, carelessness of bad habits, and even intentional lapses in dedication to their vocations as Christians, the virtue of forgiveness is central to redeeming community life.⁴⁰

This redemptive mystery can be practised through the further Christian virtue of continual conversion. Bernard Lonergan and John Paul II have both emphasized that Christian community is built up by repeated personal conversions towards the good. Moral conversion demands an "about face," a recognition that a change of behaviour or mentality is required, and a willingness to act in a new way in relation to others.⁴¹ Romanus Cesario describes the relation of conversion and virtue as follows: "In a phrase, Christian conversion always remains ordered to the development of the virtuous life."⁴²

When grace infuses the Christian with a committed gift of self to others to build up Christian community together, the ensuing virtue that is practised is called "solidarity." In a passage from the Encyclical *On Social Justice* John Paul II states:

When interdependence becomes recognized in this way, the correlative response as a moral and social attitude, as a 'virtue,' is solidarity. This then is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say, to the good of all and of each individual because we are all really responsible for all.⁴³

Solidarity is considered by John Paul II as a Christian virtue because it seeks to overcome egotistical love in the offering of the self to others through a bond with the sacrifice of Jesus Christ.⁴⁴

To conclude this section, we will just note that Catholic teaching identifies a commandment of Christian love in community which has two requirements: the first is the willingness to follow the "personalistic norm" expressed first as the Kantian negative principle that a person should never "be treated as an object of use," or restated positively, that "the person is a good towards which the only proper and adequate attitude is love."⁴⁵ The second requirement of the commandment of love is a willingness to practice "self giving" to other persons in community. As Karol Wojtyla expresses it: "The fullest, the most uncompromising form of love consists precisely in self giving and mature self surrender which far from destroying or impairing the person leads instead to the enlargement and enrichment of the person and community."⁴⁶

We will now turn to the final section of this paper ⁰⁵ ~~on~~ foundational virtues needed for building a life-in-common in Religious communities.

CATHOLIC RELIGIOUS COMMUNITY: LIFE-IN-COMMON

Among members of the Catholic Church some men and women are called to make a complete and total gift of self in the service of God through following the Constitutions of a particular Religious Institute.^{on order} In a recent document of the Congregation for Institutes of Consecrated Life entitled *Fraternal Life in Community*, the fact that Religious communities are called into being by God, and not by "personal attraction nor from human motives" is emphasized.⁴⁷ So the free choice of a person to enter of a Catholic Religious community is a choice to respond to a Divine call rather than to initiate entrance into a utopian community from personal or idealistic motives. This is a significant difference between the Christian understanding and the secular utopian understanding of the source of community life.

Religious communities in the Catholic tradition serve both as a sign of community life begun by Jesus at the beginning of the Church in which people shared their goods in common and as an eschatological sign of the end of times, or community life in Heaven to which all Christians are called.⁴⁸ A Religious Community itself, through its quality of life-in-common, ought to serve as a sign of active faith, hope, and charity for others. The Catholic form of life-in-common differs from some forms of utopian communities because it does not attempt to establish a utopian Heaven on earth, but rather more simply serves as a sign of the eschaton.

The particular vocation to Religious life within the Catholic Church has traditionally been referred to as the "State of Perfection," because it is practically oriented towards the goal of religion or perfect union with God.⁴⁹ Balthasar, following St. ^{Bernard} ~~Irenaeus~~, describes this religious state of perfection as the "perfection of striving for perfection."⁵⁰ A person engages in this

striving with the understanding that his or her efforts of will need to be transformed by grace. So achieving perfection or holiness is the result of a gift of God as well as an effect of human endeavour.

More specifically, Catholic Religious Life aims towards perfecting the practice of the particular virtue of charity. St. Thomas Aquinas states: "The religious state was instituted chiefly that we might obtain perfection by means of certain exercises, whereby the obstacles to perfect charity are removed."⁵¹ Or as expressed positively by the Second Vatican Council, "the pursuit of perfect charity ... guides your existence."⁵² For this reason, Religious life-in-common has been traditionally referred to as a schola amoris, or a school of love.⁵³

Structures for Roman Catholic Religious community are established by Canon Law and regulated by Sacred Congregations and Local Ordinaries of the Church. These ecclesial bodies establish core elements for the regulation of all the different religious communities.⁵⁴ One of the specific structures recognized by the Catholic Church as essential to this particular way of the "perfection of striving for perfection" includes being bound by the public vows or Evangelical Councils of Poverty, Chastity, and Obedience. The practice of the virtue of the vow of poverty aims to lead a person to give up the "idolatry of possessions," the virtue of the vow of chastity aims to give up the "idolatry of pleasure," and the virtue of the vow of obedience aims to give up the "idolatry of power."⁵⁵ Religious vows of poverty, chastity, and obedience help to "remove obstacles to charity" by "pledging oneself to live as Christ lived in areas which cover the whole of life: possessions, affections, autonomy."⁵⁶

By daily efforts to live through the "crucifixion," or free surrender, of human desires for possessions, power, and pleasure, the consecrated person tries to move with Christ towards a

resurrection in quality of human relationships and love. According to *Fraternal Life in Community*, "...[Consecrated] persons gradually become free from the need to be at the center of everything and to possess the other, and from the fear of giving themselves to their brothers and sisters. They learn rather to love as Christ loved them..."⁵⁷

The three traditional Vows of Poverty, Chastity, and Obedience are made directly to God, and received by an authority person recognized by the Church. These Vows, traditionally called "the Evangelical Counsels" are among the fundamental ways that consecrated persons experience the mystery of dying and resurrection through their desire to learn how to love more perfectly. Some Religious communities have added a fourth Vow, such as Stability for the Benedictines, Fidelity to the Pope for the Jesuits, Service of the Poor, Sick, and Ignorant for the Sisters of Mercy, and so forth. All of these Vows provide the specific structures for the practice of virtues with the charism of a particular Religious community.

Another central structure of Catholic Religious life is living a life-in-common with others who are called along the same path.⁵⁸ "Religious are not only 'called' to an individual personal vocation. Their call is also a 'con-vocation'---they are called with others, with whom they share their daily life."⁵⁹ Canon law explicitly states that "fraternal life in common" is essential to the definition of a Religious Institute.⁶⁰ Particular characteristics of this life-in-common are specified as including "prayer, work, meals, leisure, common spirit, relations of friendship, cooperation in the same Apostolate, and mutual support in community of life chosen for a better following of Christ."⁶¹ Life-in-common offers the specific way that a religious daily practices the pursuit of charity.⁶² To summarize, then the three essential structures of religious life (fidelity to a particular constitution and charism, practice of the vows, and living a life-in-

common) all make up the "narrow way" through which men and women religious try to become holy and help others in their community to achieve the same end.⁶³

Contrarily, factors which inhibit the fruitful building of Religious community and holiness or perfection of its members, and factors which can even lead to vice, have recently been identified as a genericism, or "trying to do everything" instead of being faithful to a founding charism or constitution; a secularism, or adoption of fundamental attitudes of the world instead of being faithful to the Church or the Gospel; and a self-indulgence and search for personal gratification instead of practicing self-denial or asceticism. Further difficulties occur when religious adopt a "consumer" attitude towards community rather than one of builder or when they reject legitimate authority in favor of a self-directed religious life.⁶⁴ These inhibiting factors of religious community are equally destructive of Christian Community and Human Community. However, given the consecrated dimension of Religious life, their existence is even more troubling to the Religious Community.⁶⁵

Documents of the Catholic Church state that signs of an authentic Religious community include the following: "a fruitful radiation of joy," union of mind and hearts in charity, a deep and lasting peace, spiritual maturity, perseverance, a willing service of neighbour and the Church, personal fulfilment of the members through their community, public witness of authentic love, a deep interior life, an Apostolic spirit, constructive engagement in dialogue and conflict, a solid sense of identity, an experience of a true meaning of life, and a hope which springs from the cross.⁶⁶ These characteristics of the fruit of foundational virtues for community flow both from participation in the life of God through grace and the effective practice of the virtues in a life in common with others.⁶⁷

To summarize,

~~In conclusion~~, it can be seen that foundational principles for life-in-common in Religious Communities within the Roman Catholic Church have evolved over the centuries in highly structured ways. These principles, which involve a dynamic interweaving among individuals within a specific community, and among different communities within the Church, all aim towards developing as perfect a life of charity as possible. To the extent to which people who live together succeed in developing this perfection of charity, they will mirror the active love of the God who created them and called them into community life. Philosophy has an important role to play in clarifying distinctions between different kinds of virtues and in elaborating the dynamic interaction among the practice of human virtues, Christian virtues, and the virtues practised by those called to Consecrated Religious Life.

A further reflection can be made about more specific ways in which these virtues nest within one another, so that, for example, the virtue of the practice of the perfection of charity may depend upon the virtue of conversion, which may in turn depend upon the virtue of courage. Or, by inversion, a community which seeks to build the common good by aiming towards the existential fulfilment of all persons may be enriched by the presence of persons who have the virtue of the practice of the personalist norm, and others who may have the virtue of the vow of poverty.

Furthermore, an individual person may participate as a member of all three different kinds of community, such as a Religious Priest who is a pastor in a parish as well as a teacher in a ^{secular} university. Or a person may participate in only one kind of community, but in that context interact with persons who participate in other kinds of communities. In these different contexts the practice of different kinds of virtues overlap and interweave in a variety of different ways.

person as a religious sister working in a parish with a lay person on a common project.

Therefore,
 In addition, it might be useful for those persons involved in religious formation within

a religious community to reflect upon the value of conscious advertence to the practice of virtues common to human community and Christian community as being foundational for religious life.

And *as well,* in this manner, it might be useful for those persons involved in working towards building the common good in society at large to reflect on the value of working with those persons who are adept in the practice of virtues common to Christian community and virtues essential to religious life. *IP*

In this paper we have just begun to identify virtues with particular association with *and to examine the history or development of* different kinds of communities. Much further work remains to be done in this important area of the study of the place of different kinds of virtues in persons building authentic and fruitful community life.

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APPENDIX

CHART OF FOUNDATIONAL VIRTUES FOR COMMUNITY

TYPE OF COMMUNITY INITIAL IDENTIFICATION RECENT DEVELOPMENT

Catholic Religious Community	<u>Virtues of the State of Perfection</u> 1. Practice of the perfection of charity (love) 2. Practice of the Evangelical Councils (or vows) of: A. Poverty B. Chastity C. Obedience	<u>Religious Community as Eschatological Sign (of Kingdom of Heaven)</u> 3. 4. Fidelity to the Gospel, the Church, and the specific Constitution of the community as practised in: A. Reception of Sacraments B. Prayer C. Life-in-Common D. Apostolate 5. Forth vow such as Stability, Service, etc.
Christian Community	<u>Theological Virtues</u> 1. Charity (love) 2. Faith 3. Hope	<u>Communion of Persons</u> 4. gift of self 5. forgiveness 6. conversion 7. Christian solidarity 8. personalist norm
Human Community	<u>Cardinal Virtues</u> 1. Wisdom / \ theoretical practical (prudence) 2. justice 3. courage 4. temperance	<u>Building the Common Good</u> 5. friendship 6. intersubjectivity by participation 7. existential fulfilment of all persons 8. empathy 9. solidarity with others

Notes

1. Alasdair MacIntyre, *After Virtue: A Study in Moral Theory* (Notre Dame, Indiana: University of Notre Dame, 1984).

2. William Bennett, *The Book of Virtues: A Treasury of Great Moral Stories* (New York: Simon and Schuster, 1993).

3. These various kinds of human communities are considered in several Church documents. See, *Familiaris Consortio*, #18, *Laborem Exercens*, #8 and #20, *Centisimus Annus*, #4, *Gaudium et Spes*, #74 and #84, and *Pacem in Terris*, #55, #98-100, and #137.

4. St. Thomas Aquinas, *Summa Theologica*, Q. 13, art. 1, Pt. 1-11. According to St. Thomas, "...the voluntary is defined not only as having a principle within the agent, but also as implying knowledge." *Summa Theologica*, Q. 6, art. 1. Pt. I-II.

5. See, the document of the Second Vatican Council, *Gaudium et Spes* 17 "Man's dignity requires him to act out of conscious and free choice, as moved and drawn in a personal way from within, and not by blind impulses in himself or by mere external constraint. Man gains such dignity when, ridding himself of all slavery of the passions, he presses forward towards his goal by freely choosing what is good, and, by his diligence and skill, effectively secures for himself the means suited to this end."

6. "Human virtues are habits...For the act of virtue is nothing else than the good use of free will." See, St. Thomas, *Summa Theologica*, Q.55, art 1. See also, George P. Klubertanz, S.J., *Habits and Virtues*, (New York: Meredith Publishing Company, 1965).

7. *Catechism of the Catholic Church* (1992), #1803.

8. Romanus Cessario, O.P. is especially articulate on this point. See, *The Moral Virtues and Theological Ethics* (Notre Dame: University of Notre Dame Press, 1991), "...the enduring human ability to live the virtuous life always requires the continued presence of divine cooperative grace.", 75.

9. *Catechism of the Catholic Church*, #1810-1811.

10. This order was inverted in the original presentation to the Communal Studies Association because they were more interested in life-in-common and the communal sharing of goods which is most closely approximated by some of the virtues, integral to Consecrated Religious Life.

11. An excellent introduction to these virtues can be found in Josef Pieper, *The Four Cardinal Virtues* (Notre Dame, Indiana: Notre Dame Press, 1980).
12. Romanus Cessario notes that the cardinal virtues "provide the focal points for at least fifty other allied and auxiliary virtues.", *The Moral Virtues*, 4.
13. Aristotle, *Nicomachean Ethics*, in *The Basic Works of Aristotle*, ed. Richard McKeon, (New York: Random House, 1941).
14. For an introductory summary, see Josef Pieper, *The Four Cardinal Virtues* and Thomas Aquinas, *The Virtues (in General)*, trans. John Reid, OP (Washington DC: Dominican House of Studies, 1951).
15. *Catechism of the Catholic Church*, #1804-1809. See also, Cessario, *The Moral Virtues*, for a consideration of the specifically synergetic and unitive function of prudence., 72-93.
16. Maritain states: "The common good is something ethically good. Included in it, as an essential element, is the maximum possible development, here and now, of the persons making up the united multitude to the end of forming a people, organized not by force alone but by justice." *The Person and the Common Good*, 43-4.
17. Karol Wojtyla *The Acting Person*, (Dordrecht, Boston, London: D. Reidel Publishing Company, 1979), VII, 1.
18. Mieczyslaw A. Krapiec, O.P., *I-Man: An Outline of Philosophical Anthropology* (New Britain, Ct., Mariel Publications, 1983), IX,B, 251. Inversely, "Community is the only mode in which we can fully live as persons. Thus, we either exist communally or not at all. If we fail to build community, we incur an unavoidable penalty: the loss of our own existential fulfilment as persons." Mary F. Rousseau, *Community: The Tie That Binds* (Lanham, New York, London: University Press of America, 1991), VI, 117.
19. Wojtyla, *The Acting Person*, VII, 4-8. Philosophers have generally identified two factors which inhibit the building of authentic human community: individualism on the one hand, and totalitarianism or 'communitarianism,' on the other hand. In individualism the common good is subordinated to the apparent good of the individual, while in communitarianism, the apparent good of the whole subordinates the good of the individual. In both situations the communicative balance between the two is lost.
20. The Document concluded: "On the whole, the bonds uniting man to his fellows multiply without ceasing, and 'socialization' creates yet other bonds, without, however, a corresponding personal development, and truly personal relationships." *Gaudium et Spes*, #6.

21. Edith Stein, *On the Problem of Empathy*, trans. Waltraut Stein, PhD, (Washington DC: ICS Publications, 1989); and Nel Hoddings, *Caring: A Feminine approach to Ethics and Moral Education* (Berkeley, California: University of California Press,, Ltd., 1986.

22. Wojtyla, *The Acting Person*, VII, 5-10.

23. Specifically, in forming a covenant with particular persons, God the Father "willed to make men holy and save them, not as individuals without any bond or link between them, but to make them into a people." *Lumen Gentium*, #9. It is interesting to note that many credit Karol Wojtyla, then Cardinal for influencing the adoption of the expression "People of God" at Vatican II.

24. The Second Vatican Council further attests in *Gaudium et Spes* that "[t]his communitarian character is perfected and fulfilled in the work of Jesus Christ, for the Word made flesh willed to share in human fellowship." *Gaudium et Spes*, #32. Christian community is centred in the relation of each member of the community with one another through Jesus Christ.

25. The union of Christian community is brought about by the action of the Holy Spirit within the minds and hearts of the members of the community. "The Spirit is, for the Church and for each and every believer, the principle of their union and unity in the teaching of the apostles and fellowship, in the breaking of bread and prayer." (Acts 2:42)" See, *Lumen Gentium*, #13.

26. "Hence the universal Church is seen to be a 'people brought into unity from the unity of Father, the Son and the Holy Spirit.'" *Lumen Gentium*, #4. Also, Wojtyla, *Sources of Renewal*, IV, 112.

27. "As faith advances, it will always have in view, as its ultimate reality and model, the *communio personarum* of God himself in the Trinity of Persons." Wojtyla, *Sources of Renewal*, IV, 121 and Pope John Paul II, *Mulieris Dignitatem*, #7.

28. In *Gaudium et Spes*, the "communitarian nature of man's vocation" is identified as the design of God who "opened up new horizons closed to human reason by implying that there is a certain parallel between the union existing among the divine persons and the union of the sons of God in truth and love." This parallel is seen ultimately in the fact that human fulfilment can only occur through a "sincere giving of oneself." *Gaudium et Spes*, #24, *Mulieris Dignitatem*, #7 and #20, and *Essential Elements*, #21.

29. *Gaudium et Spes*, #40.

30. Wojtyla, *Sources of Renewal*, IV, 120. See, *Gaudium et Spes*, #24 and #32.

31. In the Catholic tradition, the Sacrament of the Eucharist re-enacts this Sacrifice of Christ. It follows that "[t]he Eucharist is the most perfect Sacrament of this union." *Encyclical Redemptor Hominis*, #20.

32. "As individuals find themselves in self-giving, through the interpersonal relationship which we call *communio*, so too the individual 'parts' find and affirm themselves in the community of the Church is so far as the 'bring their own gifts to the other parts and to the whole Church.'" Karol Wojtyla, *Sources of Renewal*, IV, 135. See *Lumen Gentium*, #13.

33. Joseph Cardinal Ratzinger, *Some Aspects of the Church Understood as Communion*, #3.

34. St. Thomas, *Summa Theologica*, Question LXII, arts. 1-3, Pt. I-II.

35. St. Thomas, *Summa Theologiae*, LXII, art 3 and LXV, art 3. See also *Catechism of the Catholic Church*, #1812-1829 for a discussion of the Theological Virtues.

36. St. Thomas, *Summa Theologica*, Q. 62, art.4 Pt. I-II.

37. St. Thomas, *Summa Theologica*, Q. 66, art.6, Pt. I-II.

38. "Christ teaches us that the best use of freedom is charity, which takes concrete form in self-giving and in service." *Redeemer of Man*, #21. Romanus Cesario emphasizes the importance of interiority in the practice of charity as the "principal characteristic of a Christian virtue-centered morality.", *The Moral Virtues*, 16.

39. "Forgiveness demonstrates the presence in the world of the love which is more powerful than sin. Forgiveness is also the fundamental condition for reconciliation, not only in the relationship of God with man, but also in relations between people." *Dives in Misericordia*, #14.

40. Pope John Paul II, in his Encyclical *Dives in Misericordia* emphasizes the need for dispositions to become habits, and habits virtues in the practice of Christian forgiveness and love: ^
"This authentically evangelical process is not just a spiritual transformation realized once and for all: it is a whole lifestyle, an essential and continuous characteristic of the Christian vocation. It consists in the constant discovery and persevering practice of love as a unifying and also elevating power despite all difficulties of a psychological or social nature: it is a question, in fact, of a merciful love which, by its essence, is a creative love. In reciprocal relationships between persons merciful love is never a unilateral act or process." *Dives in Misericordia*, #14.

41. In his Encyclical *On Social Justice* Pope John Paul II describes the place of this virtue: "For Christians, as for all who recognize the precise theological meaning of the word *sin*, a change of behavior or mentality or mode of existence is called *conversion*, to use the language of the Bible (cf. *Mk.* 13.3, 5; *Is.* 30:15). This conversion specifically entails a relationship to God, to the sin committed, to its consequences and hence to one's neighbour, either as individual or a community." *Encyclical Sollicitudo Rei Socialis*, #38 and *Essential Elements*, #31. For a thorough discussion of different kinds of conversion see Bernard Lonergan on intellectual, moral, and religious conversion in *Method in Theology* (Toronto: University of Toronto Press, 1971), 237-244.

42. Cesario, *The Moral Virtues*, 73.

43. *Encyclical Sollicitudo Rei Socialis*, #38.

44. ^ The Encyclical continues: "Solidarity is undoubtedly a Christian virtue... In the light of faith, solidarity seeks to go beyond itself, to take on the specifically Christian dimensions of total gratuity, forgiveness and reconciliation. One's neighbour is then not only a human being with his or her own rights and a fundamental equality with everyone else, but becomes the living image of God the Father, redeemed by the blood of Jesus Christ and placed under the permanent action of the Holy Spirit. One's neighbour must therefore be loved, even if an enemy, with the same love with which the Lord loves him or her; and for that person's sake one must be ready for sacrifice, even the ultimate one: to lay down one's life for the brethren. (cf. 1 *Jn.* 3:16)" *Sollicitudo Rei Socialis*, #40.

45. Karol Wojtyla, *Love and Responsibility* (London: Collins, 1982), I, 40.

46. Wojtyla, *Love and Responsibility*, II, 97. Mary Rousseau gives another way of expressing this in *Community: The Tie That Binds* (Lanham, New York, London: University Press of America, 1991) "the logic of love demands the renunciation of one's own life, and rightly demands it in terms of our own fulfilment." III, 61.

47. Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, *Fraternal Life in Community*, #1. This theme is emphasized throughout the document. For example, "Before being a human construction, religious community is a gift of the spirit. It is the love of God poured into our hearts by the Holy Spirit from which religious community takes its origin and is build as a true family gathered together in the Lord's name.", #8. Another example, "We stay together in community not because we have chosen one another, but because we have been chosen by the Lord.", #41.

48. *Fraternal Life in Community*, #10. See also, [Religious community] "is an announcement, *diakonia*, and prophetic witness. The risen One, who lives in the community, communicating his own Spirit to it, makes it a witness of the resurrection," #58.

49. St. Thomas, *Summa Theologica*, Q. 186, art. 1.

50. St. Bernard of Clairvaux, "Epistolae," ep. 254, sec. 3, PL 182, col. 460. See also, Hans Urs Von Balthasar, *The Christian State of Life* (San Francisco: Ignatius Press, 1977), 272-4.

51. St. Thomas, *Summa Theologica*, Q. 186, art.1, reply obj. 4.

52. *Perfectae Caritatis*, #6 and #37; *Lumen Gentium*, #45; and Canon #573.

53. *Fraternal Life in Community*, #35.

54. These are found in Canons #573-764 in *The Code of Canon Law*, Part III, Institutes of Consecrated Life and Societies of Apostolic Life.

55. *Fraternal Life in Community*, #44. *— Jesus full quote*

56. *Essential Elements in the Church's Teaching on Religious Life*, #15. See also, *Lumen Gentium*, #44-46.

57. *Fraternal Life in Community*, #22.

58. *Essential Elements in the Church's Teaching on Religious Life*, Norms #4, #17, and #12.

59. *Fraternal Life in Community*, #43.

60. Can. #607.2.

61. *Essential Elements*, #19.

62. "For religious, communion in Christ is expressed in a stable and visible way through community life. So important is community living to religious consecration that every religious, whatever his or her apostolic work, is bound to it by the fact of profession and must normally live under the authority of a local superior in a community of the institute to which he or she belongs." *Essential Elements*, #19.

63. *Lumen Gentium*, #13.

64. *Evangelica Testificatio*, #30. These inhibiting factors may be overcome by practicing virtues associated with prayer, both private and in common, the regular reception of the sacraments, and perseverance in life-long conversion and formation.

65. The degree to which a Consecrated Religious person willingly undertakes to be faithful in the practice of virtues in relation to these three structures will be reflected in the degree to which he or she is "bound to Christ." *Perfectae Caritatis*, #1 and *Letter of John Paul II to All Consecrated Persons Belonging to Religious Communities and Secular Institutes on the Occasion of the Marian Year*, #III.

66. See, *Perfectae Caritatis*, #1, #55, and #68; *Evangelica Testificatio* #34, #39, #41 and #55; *Redemptoris Missio* #24, #26, #39, #56 and #57; and Karol Wojtyla, *Sources of Renewal*, 336. The degree to which various members of the same religious community participate together in this "narrow way" of striving for perfection, will be reflected in the vitality and holiness of the Religious Community itself. In other words, "the unity of the brethren is a symbol of the coming of Christ (cf. *Jn.* 13:35; 17:21) and is source of great apostolic power." *Perfectae Caritatis*, 15.

67. See, *Evangelica Testificatio*, #41 and Romanus Cesario who identifies the three traditional characteristics of the habits of a virtuous person as: "promptness or readiness to do something; ease or facility in performing the action; third, joy or satisfaction at doing it.", *The Moral Virtues*, 47.